

Abraham in Arms;

OR
The first Religious

GENERAL

WITH HIS

ARMY

Engaging in

A WAR

For which he had wisely prepar^d. and by
which, not only an eminent

VICTORY

Was obtained, but

A BLESSING

gained also.

Delivered in an Artillery-Election Sermon, June, 3. 1678.

By S. N.

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No 2476

GENERAL

A. R. M. Y.

REAR

VICTORY

ABESSING

Printed by

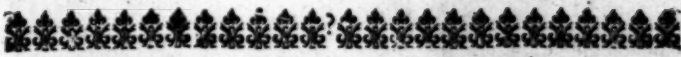

Delivered in an "Williamstown" Journal, June 2, 1878.

B. S. M.

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To the Reader

Friendly Reader,


A Desire to gratifie my Friends, hath made, against my own Judgment, to consent to the Publication of these Notes, taken by one of the Auditors; to which I am not able to make that addition, by reason of my inability to write, through infirmity in my right hand, which God hath been pleased to exercise me with, almost wholly taking away the use of my hand: What is therefore made publick is not mine own Notes, but agreeing in the substance with what was delivered: This Argument also prevailed with me to let this come forth. I thought others more able, seeing this imperfect work to find acceptance with some, might thereby be provoked to Preach and Print something that might be more effectual to revive our Military Discipline, and the spirit of Souldiery, which seems to be in its wane, in an Age when never more need of it.

The Love I have for this Country, where I drew my first Breath, hath made me Run the Gauntlet by exposing this to the world, hoping that they that fault it, will endeavour to mend it by some mean or other, and to pray for the Author, who is a Friend to all of such a spirit.

Samuel Nowell.



6th July 1902



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Gen. 14. 14. And when Abram heard that his Brother was taken captive, he armed his trained Servants, born in his own house, three hundred and eighteen, and pursued them to Dan.

OUR Father Abraham is highly commended in Scripture for two things with respect to his Family, besides his own Faith and Piety, that the Scripture gives account of: so we have his care with respect to his Family,

1. *To Teach them Piety.* Gen. 18-19. *I know Abraham, there is none like him in all the earth, he will command his Family, and his household in the ways of the Lord.*

2. *We have his care to instruct them in Military Discipline,* appearing in these words, *he armed his trained Servants,* such as he had *Trained* up to be fit for such a piece of Service as God by his providence called him to: His *Trained* or instructed Servants for such a service, prepared for it by instruction or by *Training*, which is our usual word for such an end. This labour and care of Abraham in this work, is much commended, from his success in War, or his martial Exploit, of which we have an account in this Chapter. And that Abraham undertakes War, and successfully, and gets a Blessing by it, *Melchizedek's* Blessing in his return out of the Field: we see, *That the highest practice of Piety and practice of War, may agree well in one person.* Religion and Arms may well be joyned together; they agree so well together, that the Lord assumes the name to himself. *The Lord is a Man of War, the Lord is his name.* It is the first song that ever was penned to celebrate Gods praises: in that Song: *God is magnified far above all, as if it were one of his highest and chiefest Attributes, The Lord is a man of War.* The Creation is overlooked, and the first piece of praise given to God is, *The Lord is a Man of War.* *Exod. 15. 1, 2, 3. I will sing to the Lord, for he has triumphed.*

triumphed gloriously, the horse and his Rider both be cast into the Sea, the Lord is a Man of War, the Lord is his name.

In this Chapter we have the first mention in sacred Story of any warlike exploit; not but that there had been war before, as is implied in the beginning of the Chapter, the Kings of Sodom and Gomorrah, had served Chedorlaomer twelve years, in the thirteenth year they rebelled, in the fourteenth year, he with three other Kings makes War upon them, and he overcomes them and takes Lot Captive; and this is the first mention of any Battle fought, and as eminent an instance of valour in Abraham and his Army, as is in the whole Book of God; for though Gideon and three hundred men, fought with a great Army, yet there was a great deal more Stratagem on his part: his pitchers with lamps in them, being broken in the night put a fright on the enemy; but Abraham fairly won his battel with dry blows. It is the first exploit of a Christian Souldier, the first time we read of any Christian Souldier being in arms, or of a religious Captain, with his Army of Religion and arms joyned together, this account of Abrahams arming his own Servants.

In this piece of Story. four things are hinted,

1. The Occasion of Abrahams arming his Souldiers at this time; when Abraham heard that his brother Lot was taken Captive.

2. We have an account of the Generall of the Army in this undertaking or War, and that is Abraham.

3. We have an account of his Souldiers. 1. The number of them; they were three hundred and eighteen. 2. The Quality of them they were trained men, they had their arms ready, and skill to make use of them: He presently takes Arms; he had not arms to seek, nor ment to learn how to make use of them; but every thing was ready, fit to pursue and overtake the enemy.

4. We have the success of it, with the consequences thereof: the success, he recovers his Brother Lot, beats the enemy, wins a complete victory, takes all the Captives. The Consequents of it were; 1. He gets a Blessing of Melchizedech for it. Melchizedech that was eminently a Type of Jesus Christ; God did so far own and encourage Abraham in his undertaking, that he would not let this action go without a special Blessing, to encourage Souldiers in a lawful War. He hath the special blessing of Christ; it is more than if an Angel had done it. Melchizedech do eminently representing

Jesus

Jesus Christ, who is a Priest for ever after the order of Melchizedech.

2. His Restauration of the goods and persons to the King of Sodom; in which he shews as much of nobleness or gallantry of spirit, as in fighting with *Cedarlaomer*. The King of Sodom offers Abraham to take the goods, if he would restore the persons. No saith Abraham, I will not take the least from a thread to a shoe latchet, lest the king of Sodom should say, he had made Abraham rich. It shews it was not for gain or advantage he had ventured his life, his Spirit was above it. It was not any reward from men that he expected, but was contented with the blessing of God, that rich blessing which he got. It was a great piece of praise (but in a bad cause) of *Sisera's* souldiers, that came to the waters of *Tanach* and fought, they took no gain of money: had it not been in a bad cause, it had been an high commendation of them, but it was in a wicked Cause, and so they lost the praise which otherwise had belonged to them. Those souldiers of Jesus Christ, that valued not their lives to the death, will shew themselves to be of the same spirit that Abram was, that will not so much look at gain, or reward of men, as the advancement of a good Cause.

But to hint something to you from the words,

1. From the occasion of Abrahams taking up arms, *When Abram heard his brother Lot was taken Captive*, or his Nephew, he was his brothers son, it was for the rescue of his Kinsman. To take up arms for the defence of friends and Allies is lawfull. To take up arms for such as are confederate with us, for united Colonies or Provinces from this example of Abraham and his confederate, that were engaged in a league, offensive and defensive; So *Azar*, *Ephcol* and *Mamre* were confederate with him. Though here be not an expression of such a league, yet there was a great friendship and relation between him and *Lot*; and through Abrahams wisdom, they parted lovingly, though they did part and could not live together, therefore Abram engageth in a War for the rescue of *Lot* and his Family.

1. Hence our late War was justifiable, though the Quarrel was firstly with our neighbours.

2. Hence consequently, it is lawfull by war to defend what we have lawfully obtained and come by, as our possessions, lands and inheritance here, to which we have as fair a title as any ever had, since
Israels

Israel's title to Canaan. Theirs was not only a gift of Providence; but of Promise. Ours we can call only a gift of Providence, but yet such as we may lawfully defend. As Jephthah said to the Children of Ammon, *what Chemosh thy God gives thee to possess, wilt thou not possess it?* So what God hath providentially given us, without injury to others, is that which we may lawfully defend.

There are commonly reckoned three causes of War,

1. For defence of our selves.
2. To recover what hath been taken away.

3. To punish for injuries done. But to pass by the occasions of the War, through the goodness of God we have peace. Abram armed his trained servants, or Souldiers, three hundred and eighteen: the number was small to encounter with four Kings such as they were *Chedorlaomer* being supposed to be *Nimrod's* successor, and *Tidal* King of Nations, could not be a mean Prince, or have a small number of Souldiers: so that three hundred and eighteen men must in reason be but a very small handful or number to encounter with such an Army, an Army heightened with success, flushed with victory over the five Kings of Sodom and Gomorrah, and those neighbouring cities. They had a great Army for number, in probability though it be not expressed; they had an army that was heightened with success, their spirit & courage was which makes men abundantly more considerable. Take men flushed with success, they will undertake any thing, though very hazardous. Here was but a little handful to goe out against such an army. But what is it that a few men will not dare to doe, if the Cause, the Courage, the Conduct be but like that of Abram.

But to note some things from the words. *Abram armed his trained Servants*: Abram was eminent in his place,

1. For preparation before War, his servants were trained men.
2. For his carriage in the business and management of it, when he undertook it.

I shall speak chiefly to the first of these,

Doctr. *That the Training of Souldiers to be fit for War, is a commendable practice, yea a Duty of great Consequence, or not of the lowest rank.* or thus,

Frequent Trainings for the instructing of men in military Discipline that they may be ready and expert for War, is a commendable practice,

yea a Duty which God expecteth of all Gods Abrahams in their respective places: that is, by Gods Abrahams in their respective places; I mean such as are meerly civil Rulers, to encourage such exercises by their authority and presence, when convenient. Such as are military officers, it is their duty actually to instruct men; such may be supposed to represent Abraham, and God doth expect it from them, that they should take care of this part, which Abraham acted so happily to so good end; And which is the consequent of this second Doctrine, It is the duty of those that would be accounted of Abrahams Family to learn of them, whom God requires to teach them the use of their weapons, and order of War. If it be Abrahams duty to teach, it is the duty of Abrahams servants, those that represent them to learn of those God sets over them, the use of their weapons, and the order of War, that they may be expert for War. It is a commendation of a people or of souldiers to be expert for war, that which the Scripture frequently mentioneth, I shall look but to two places, 1. Cron. 12. 33, 35, 36. in many verses of that Chapter, of Zebulun such as went forth to battle, expert for war, with all instruments of war, fifty thousand that could keep rank. Here was Training up men to be expert and fit for War. And so in the following verse, of the Danites, expert for War, twenty eight thousand, of Asher such as went forth to battle, expert in War, forty thousand. In that Song of Solomon, Cant. 3. 7. 8. Behold his bed which is Solomons, threescore valiant men are about it, of the valiant of Israel, they all hold swords, being expert in War. Every man hath his sword upon his thigh, because of fear in the night. It is an high Commendation of any people, when care is taken by Rulers, and people are willing to learn, and hearken to Rulers, that they may be instructed to be expert in war. It is a part of the general Calling, whereto God calls every man that is capable: (not impotent men nor children) but according to that time the Scripture reckoneth, from twenty years and upward, all that were ready to go forth to war. It is not a thing by the by, but that which men should make their business. It is a duty and praise-worthy piece of skill, to be expert for war. To be good souldiers is a matter of praise or honour, which made the Apostle use it in a spiritual sence, therefore my Son endure hardness as a good souldier of Jesus Christ. 2. Tim. 2. 3. It is a strange piece of dotage befallen this crazy headed Age, that men should not use the sword: the best of men have done it, and it hath been reckoned among their most praiseworthy actions, that

they have used the sword. Of some it is said, that *their hands did cleave to their swords*, they were so much in the use of it, so happily for the advantage of the Church. The Apostle to the *Hebrews Cap. 11. 33. 34.* when he makes mention of the Worthies, he mentioneth these two together, *who through Faith subdued Kingdoms, wrought righteousness*; they two may well go together: that is reckoned one of the great works of their Faith; there is not any thing wherein the glory of the Faith of many Believers did more shine forth, then in the use of it in War. There is no higher occasion ordinary or outward, wherein we have a higher opportunity or use for Faith, & so other Graces. A Souldier may be and should be an holy man, and the more fit he is for a Souldier. But that it is a duty of great Consequence, I shall speak to the Doctrine in these two parts.

1. It is a commendable practice.

2. It is the duty of Gods Abrahams to have a care of this work to instruct souldiers that they may be fit for War:

1. It is a commendable practice, that may appear in four or five things.

1. In that the Lord himself doth claim the honour of it: if it were not an honourable work, God would not challenge the honour of it, *He teacheth my hands to war, and my fingers to fight.* Military skill is such a piece of divine wisdom, that the Lord will not loose the honour of it. If every good and perfect gift be from him, he doth challenge every good and perfect gift as from him, but peculiarly claims the honour of this gift, of giving Military skill: God is the Author of it, *The Lord is a Man of War, the Lord is his Name.* That the Lord doth claim the honour of it, I might shew you by induction of Particulars or by instances. Every thing, every part that belongeth to a Souldier, God challengeth or claims as being from him, every thing that is honourable or praise-worthy.

1. The giving Spirit and Courage to men, of raising up the Spirits of men, that he claims as being from him. *Jer. 51. 11. Make bright the arrows, gash the shields; the Lord hath raised up the spirits of the Kings of the Medes.* He raiseth up mens spirits, when they are raised up for war, God hath a hand in it.

2. God challengeth this, he teacheth to make weapons of War and the use of them. God doth not only give spirits to such a work, but teacheth the framing and making of weapons, and hath a hand in the

the whetting and furbishing of them. He directeth the Smith to form or frame weapons for war, *Isa. 54. 16, 17.* to shew that he hath the ordering of the use of weapons. *Behold I have created the Smith that bloweth the coal in the fire, and that bringeth forth an instrument for his work. And I have created the Waster to destroy, and no weapon that is formed against thee shall prosper.* God useth it as an Argument to encourage his people to trust in him, there is no weapon of War, but I do direct to the making of it. He whets the sword, and furbisheth it to the battel: *if I whet my glittering sword, and my hand take hold on vengeance, Deut. 32. 41.* He looks to the forming of the weapons, He teacheth men the ordering of the battel: God doth give that wisdom also to the Sons of men, he teacheth them by the order of his own Host, the Stars: But more especially he provideth a Captain for his own Host, *Josh. 5. 14.* *It came to pass, when Ioshua was by Jericho, he lift up his eyes and looked, and behold there stood a man over against him with a sword drawn in his hand, and Ioshua went to him and said unto him, Art thou for us, or for our adversaries? And he said nay, but as Captain of the Host of the Lord am I now come.* It was an Angel appeared. When any Host of his is called forth, the Lord doth take care, as he did for Israel, when he intended to possess them of Canaan he sent his Angel to goe along with them; he was invisibly, constantly with them; for he came to be as Captain of the Lords Hosts. And therefore that good King encourageth the people, *the Lord is with us to fight our Battels.* He hath a hand in ordering the battel, *2 Chron. 32. 8.* He appeareth eminently in the day of Battel, raising the spirits on the one side, and taking it away from the other: *The Race is not to the swift, nor the Battle to the strong, God overrules it, gives it where he pleases.* It is the Lord of Hosts that mustereth the Host of the Battle, *Isa. 13. 4. 5.* *The noise of a multitude in the mountains, like as the noise of a great people, a tumultuous noise of the Kingdoms of nations gathered together: the Lord of Host musters the Host of the Battle, they come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation. And therefore we have this as a frequent expression, The Battle is the Lords, &c hath been used for encouragement by those that have been Commanders of the People of God, when in any eminent danger, Be not afraid, for the Battle is the Lords. 1. Sam. 17. 47. That the Battle is the Lords, appears by Gods turning the Battle by such a*

small accident as he doth frequently: one stone directed right, casteth the day, as it was with the Philistines fighting against Israel. One arrow drawn at a venture, smote the King of Israel between the joints of the harness, and that one stroke turns the day. God covers the head in the day of Battle, God particularly saith in every thing, He hath a hand in it, in forming weapons, giving Skill, raising the Spirit. God hath a hand in it, and eminently in this, in *Covering the Head in the day of Battle*. How neer doe the Bullets or instruments of death come, but God covers the head in the day of Battle: Therefore it is a commendable thing to teach and instruct men to be expert for War, because God hath so great a hand in it, and doth claim the honour of it.

2. The wisest of Rulers, and holiest of men, have been still careful about this duty and work, in the acting of this part, making preparation for War, in Peace, and in order to it, instructing men in the use of weapons; the holiest, and best, and wisest of men, have alwayes had a care about it. *David made a Law, he commanded them to teach Israel the use of the bow.* 2.Sam. 1. 18. By that weapon the Worthies of Israel fell, Saul and Jonathan. David made a Law of it, to teach the use of that particular weapon, that had been so destructive to the Church of God. *Abraham Trains his Servants*, Jacob that was so eminent for holiness, was skilfull in the use of his sword & bow; he won a parcel of land by it, that he gave to Joseph, by Will at his death. *Gen. 48. ult.* and that he taught his children the use of it, is apparent by the ill use of it, made by Simeon and Levi. He had both used it himself, was expert in the use of it, had won a considerable portion of a country by it, and had taught it his children, it was apparent they were so ready at it. Solomon, that wise man, though he enjoyed such peace in his dayes, that it is said, there was no adversary, nor evil occurrent, yet none made greater preparation for War then Solomon did: the Scripture speaks of it as his commendation, to make such preparation for war: so that the holiest, and wisest of men have still had care about this.

3. The common practice of Nations, in all ages, where the Rulers have been prudent, have had care of this: and the Scripture brandeth those with infamy that have failed in it. The men of Laish were secure; in the Book of Judges, the Danites had not taken up their inheritance, they sent men to Laish, *Judge. 18. 7. Then the five men*
depar;

departed, and came Laish and saw the people that were therein therein how they dwelt carelessly after the manner of the Zidonians, quiet and secure, & had no business with any man, they made no provision for war, promised themselves peace: these were a people fit for destruction, it was reckoned their great folly and shame. That that was a means to their destruction, we may be abundantly furnished from holy Writ, as well as humane Writing, with examples of the care, both of the people of Israel, and other nations, looking carefully after this matter. The number of Israel, from twenty years old and upward, all that were able to go forth to War: it implies the Children of Israel with their Rulers, had regard to this, to know who were capable to go forth to War. The number of Israel was still taken from their Muster Rolls; therefore it was committed to the military Officers still to take the number of the people, Joab the General, and so the inferiour officers, were sent out to take the number of the people, and they were reckoned from twenty years old and upward, all that were able to go out to War.

4. The irrational creatures, when sent by God in way of Judgment, as if they were under Military Conduct, which shews that it is an advantageous thing to carry on a design. Joel 2. 7. We read of the Caterpillars & the Locusts, & the Canker-worm, God would send them a great Army, they should be like the noise of Chariots on the tops of mountains, like the noise of a flame of fire that devoureth stubble, as a strong people set in battle array, they shall run like mighty men and climb the wall like men of war, and they shall march every one on his wayes, they shall not break their Rank. God doth by it commend military order to rational persons, when he tells us the irrational creatures sent by him in way of Judgment, to accomplish such designs as he by his Providence intendeth, when they shall march in this manner, it doth commend to us, that Order used in War, Military Discipline, is greatly advantageous, in that God gives that instinct even to irrational creatures, when he makes use of them that they come in such a manner.

5. The field or Camp hath been famous for the accomplishment of all sorts of men; it hath ripened parts to that height, that it made many the wonders of the world in their Age.

II. It is not only a commendable practice, but it is a duty.

1. The Law of nature, which teacheth men self-preservation, requireth this as a means for that end. whatsoever is needfull for our defence, is a duty, it requires and enjoynes whatsoever is a means for this end; so that acquaintance with, or the exercise of our selves in the use

of arms, or other parts of military exercise, may be enforced from that Commandment which requires men to use all means to preserve life, to defend themselves. it were to no end to make a law requiring duty, if to our might we should not use the proper means for our own preservation. Let but a Prince never so great, tread upon a worm, and it will turn; they have that instinct in them to defend themselves. There are our Rights both as Men, and as Christians, our civil Rights and Liberties as Men, and our religious Liberties and Rights as Christians; both which we are to defend with the sword, as far as we are able, or to commit our selves to God in the way of duty in doing of it. There is such a thing as Liberty and Property given to us, both by the Laws of God & Men, when these are invaded, we may defend our selves. God hath not given great ones in the world that absolute power over men, to devour them at pleasure, as great Fishes do the little ones; he hath set Rulers their bounds, & by his Law hath determined peoples liberties and property. He that rules over men must be just. that is should be so, ruling in the fear of God: therefore Kings are commanded to read the Book of the Law, because it is a boundary of their authority, as well as of the peoples liberty. Naboths Vineyard taken away by Ahab in that manner as it was, was revenged by God on Ahab and Jezebel too. if we have that that is our Right and Due, it is not anothers being stronger can make our Right Null and void: therefore that Law that gives us a Right, requires attendance on the work of this day, that is Martial exercise, in order to the defence of our selves by Arms, when the providence of God puts us upon it.

2. God by his providence keeps some Nations and people unsubdued, as he did with Israel of old. he kept some people unsubdued on purpose to teach Israel War. So the Lord hath dealt with us by his Providence here in this wilderness, *these are the Nations which the Lord left to prove Israel by*, those that had not known the Wars of Canaan, only that the generations might know to teach them War. *Judg. 3. 1, 2.* It was the duty of Israel therefore to learn, that they might be expert for war; for God left some nations unsubdued on purpose to teach them war. So the Lord hath dealt with us, though he hath given us a good Country, yet not that full possession, but that there are some which our sad experience hath taught us, they have been left to teach us war, and therefore it is a duty to keep up such military exercises, as may make us expert for VVar.

3. Our Saviour Christs Command is an Argument that it is a Duty,

he that hath not a Sword, let him sel his garment and buy one. Luk. 22. 36. which doth infer the learning, the use of it, or whatsoever is needfull to defend our selves in troublesome times. It is the duty and wisdom of any people to put themselves in such a posture, as they may be fit to defend themselves: and our Saviours Command, shews also the use of a sword is as needfull as a garment. *he that hath not a sword, let him sel his Garment and buy one.* Also when our Saviour tells us, *in the latter dayes there shall be Wars and Rumors of Wars*, more in these dayes than at other times; it is to teach us that wisdom, that we may be found fitted and prepared to act our parts in our day. Military Skill ought to be taught & learned in the latter dayes more then at other times.

4. Our Military Strength is, under God, the appointed means, or in the ordinary way of Providence, is the proper and only means for our preservation; therefore it is a duty to encourage Souldiers. God can work miracles. but when ordinary means may be had, he will not work miracles. When Israel came out of Egypt, God did take the Battle into his own hand. So frighted as they were with Egypts following of them in a better posture for War then they, so low as their spirits were brought by hard bondage, God did miraculously fight for them, and destroy Pharaoh; but when it is otherwise with the People of God, that they have time to furnish themselves, the Lord doth direct us to use them and they are the only means of our preservation, they are the only walls and bulwarks of Gods Heritidge here. Gods vineyard hath no other walls, but only our Souldiery, that and our Poverty. We have no walled towns, as they have in other places, our Forts and Castles are contemptible. We have not any bank of money to hire souldiers: our strength by Sea is small, & for friendship & favour in the world with any that should help us, is not much, or our friends lye too far off to help us in time of need; so that we have nothing left us but only this, First that hedge which God made about Job, 2. As to means it is only that wall of Bones (as one calls it) better then a wall of Stones, our Souldiers, which, howsoever it may seem weak to some, yet as when God made the fear of Jacob and his Family fall on the Nations, not one of them durst to rise up to disturb Jacob and his Family. The resolution that appear'd in Simeon and Levi, together with the fear of God, begat such an awe and dread of that little Family on the Country round about. they knew they were resolute men, and would sell their lives dear; this as a means had a great influence upon all round about, that none did dare pursue Jacob; but this hath been our defence. Souldiers have been
the

the Wall, the Strength, the Glory of this little Commonwealth; the name of our military Skill, our readines & expertnes in military exercises, is that for which we have been famed abroad in other countreyes, both among Dutch and French. What the Governour of *Manadus* saw in that little time when he was here, gave us no small credit in *Holland*. What made the Indians live quietly by us so long? they had hatred to us many years before it broke out. What was the reason it did not break out? they saw we had skill, that Skill in Military Discipline which they understood not: that was an awe and dread to them, and is at this day, that they dare not meet us on equal terms.

USE 1. Hence it is no wayes unbecoming a Christian to learn to be a Souldier, not only a Spiritual Souldier, but in the true proper sence of the letter. To be a Souldier is a Credit, a praise and a glory, to be a good Souldier, it is so not only to men, but to us as Christians, to have this added to us, to be good Souldiers. It was a part of *Abrahams* praise and glory, that he acted the part of a Souldier to honorably. Nay it is a duty, not a piece of indifferency, but a point of Duty, a praise-worthy part, he that learns and acts his part honorably. There is such agreement between the Spiritual and temporal Warfare, that every thing belonging to a Souldier, is made use of to resemble some Grace or Duty of a Christian, something belonging to a Christian. Nothing of what is outward, but what may be made some Spiritual and good use of: As *Solomon* saith, *I beheld the Vineyard of the Slothfull, & from thence I learned Instruction*. There is nothing belonging to a Souldier, but be sure some spiritual use may be made of it, all the parts of his Armour, every one doth exceedingly well set out some Grace or duty of a Christian: put on the whole Armour of God, there he shews how every thing belonging to a Souldier did set forth something, which a good man should learn and have. All his weapons, all his motions, policy in War are made use of to instruct a Christian in some act of Religion: the Church Militant is therefore compared to an Army with Banners, for Order and for terribleness. *Can. 6. 4. 10.* Again, *John Baptist* gives direction to Souldiers on their address to him, to be content with their wages or hire: every one would know their duty, their instruction was to be content with their hire, the work was warrantable, and instruction is given for the better ordering of it.

USE II. Hence they are to blame, that either wholly neglect, or slight over this work. If this be so becoming a Christian, they are greatly to blame that do neglect it, or slight it over, do not make conscience

of it, in endeavouring to fit themselves, or to teach others to be expert for War: what we have suffered by it, is a sufficient Argument to press this; some have their Arms to seek, when their houses, or the Towns are beset; others are so rusty they cannot be used: these are uncomely things, the want of Arms, or the unsuitness of them for the work and service God calls to: It is a great evil to have them defective: Abrahams Souldiers were ready immediately on notice, they had not their arms to seek, Abraham was not to buy them, they were ready to pursue and follow the enemy; they were not to Train then, to learn to know their order and Rank, but were fitted and prepared being Trained before.

USE. III. *Of Exhortation to this Duty, that Abraham was so careful about, the Training of his Servants: under which,*

1. I would propound some Considerations yet further to excite and stir up to it,

2. Some Directions: more particularly, 1. To such as represent Abraham, Rulers in the Common-wealth, both civil and military.

2. To such as Abrahams Servants inferiour Officers and Souldiers.

1. *Some Considerations as a means to excite and stir up to this duty to be fit for War.*

1. The highest piece of Service that ever Souldiers were employed in is yet behind, and is commonly believed not to be very far off: the highest service that ever was done for the Lord Jesus Christ is yet behind, the destruction of Gog and Magog, so the enemies of the Church are called in Scripture; whether it be Pope or Turkey or whoever else is meant, that shall oppose the advancement of the Kingdome of Christ: God doth intend his Son shall be known and proclaimed as King of Nations, as well as King of Saints, he will take to him his great power and reign, and the Kingdoms of this world shall become the Kingdoms of our Lord &c. of his Christ the Lamb will have followers such as shall not love their lives to the death, he hath work to do in the world, and work that is even at the door is commonly believed, and therefore we should be exhorted to be the Servants waiting for our Lord. *The Lord Jesus is not coming to send peace on the Earth, but the Sword; Reformation never went on yet without it.* Look at it in Germany or Holland, or where ever else there hath been any attempt first or last there hath been something of a War for the defence of it, or for laying the Foundation, the Sword will be drawn upon Christs account, and therefore that consideration should stir us up to keep up this military Skill or Exercises, that we may be the better fitted for it.

2. Our own greatest tryals seem to me to be behind, & that for several Reasons. I apprehend we shall not live quiet long, or at least we have no Reason to promise our selves that we shall, on these accounts.

1. There are none of the Princes of note in *Europe* that have any Interest in *America*, but have long had their Eyes upon us, as I might easily demonstrate, but the reason of the thing it self is sufficient to convince us of this, no Merchant but observeth anothers motions and actions, trading and advantage that he makes, no Husbandman but hath his eye on his Neighbour, to see how he profiteth by his labour and pains, that he may do the like; So it is in other things, no Plantation goes on and thrives, but they that have neighbouring plantations are looking or it and observing it, our own dayly observation may be sufficient to make us believe this, there is not a small Island in *America*, but the Princes or States of *Europe* are striving for it, as we see the other day for *Tobago*, *St. Christophers*, &c. if these be looked after what can we expect?

2. *Rome* will have no peace with you, and you ought to have no peace with it, and that *Rome's* Agents are abroad at work is plain, from that fire-light we have seen in the world, if the Beasts deadly wound should ever be healed, that we read of in *Rev. 13.* we are like to feel the Influence of it, if their Councils should happen to sway the world, it is a vain thing for us to promise our selves peace.

3. The sins of *New-England* increase, iniquity doth abound, and the Love of many doth wax cold, and therefore trouble will be, usually the sword is one means, by which God punisheth this sin in his people, and therefore probability yet of more of it.

4. The Inhabitants of the land will not joyn or mix with us to make one Body, which is the more likely they are preserved to be thorns in our sides. When *Hamor* and *Sechem* propounded a firm peace with *Jacob's* Family, they say *Let us marry together and make one nation or people*: a Policy used by the *French* at this day, not far from us, they may think thereby to escape some scourge that hangs over them, the issue of which we must leave to God. When God intended the *Canaanites* to be destroyed, he did forbid *Israel* to marry with them: they were to be thorns to them, and *Israel* was to root them out in the conclusion: therefore frequent trouble, we may probably and rationally reckon of, to meet with from the heathen. Two Nations in are the womb and will be striving. That is a second consideration, we must either learn to defend our selves, or resolve to be vassals. It is a base spirit that of *Issachar*, a strong Ass couching between two burdens, he saw that

that rest was good, and the land it was pleasant, and bowed his shoulders to bear, and became a Servant to tribute. So servile are some, that they will pay tribute to heathens, rather then endure a little difficulty. Lowspirited men, let them have Issachar, for, that make his choice.

3. The World, however pride and lust dispose them to quarrel, yet are not disposed to breed up souldiers, there is such abounding of Intemperance, or debauching that doth wound mens Consciences, and in the day of danger and trouble will fly in their faces, wounded Consciences will be felt then, as it was in the case of Josephs brethren, when they were in distress, they cry, *we are verily guilty concerning our Brother*: many humane stories might be mentioned for the confirmation of this. Take one. A Captain in the Low Countreyes challenged Major-General Skippon, the Lord Vicer hearing of it, told them, to morrow I intend to assault such a Town, and then I shall see who will be the best Souldier: accordingly a breach being made in the Wall, this Bravado was commanded to enter, but would not, saying, I am not fit to dye. Conscience will fly in mens faces, when they have eminent apprehensions of death. a man that did not know how to put on his Spur, right, if an honest man, was wont to be accounted a fitter person to make a Souldier, then those that would cry *God damn me* at every word, that slight and despise Hell, and eterna Damnation. Intemperance, Luxury, filthiness, and uncleanness in the world doth so debauch men, they are not like to breed up Souldiers for Christ, to do service for Christ, *he that striveth for Mastery must be temperate in all things*, I will tell you how we breed up Souldiers, both in old England and New, every Farmers Son, when he goes to the Market-Town, must have money in his purse; and when he meets with his Companions, they goe to the Tavern or Ale-house, and seldome away before Drunk, or well tiple, It is rare to find men that we can call Drunkards, but there are abundance of Tiplers in *New-England*. This makes Youth effeminate and wanton, besides the injury to mens Consciences; this doth make men not so bold, *The Righteous are bold as a Lion*, Prov. 28. 1.

It hath been a question whether Atheisme or Piety have made the better Souldiers? late experience as well as this of *Abraham* doth teach us, that a well established Conscience, is better then a feared Conscience to fill a man with Courage: some fill themselves with drink, to make them forget the fear of death, but *David* that was a courageous Souldier, knew no way so fit to animate his Spirit as to go to the promise of God; to encourage himself in God, fullness of Corn

and wine cannot heighten and raise the spirits of men, so as assurance of the love of God. *Psal. 4. 6, 7.* a well established Conscience. Faith in the promises, is above all such means as the poor simple sinfull world useth. That Atheisme cannot do so much as a good Conscience, may appear from two Reasons.

1. Because an Atheist hath no assurance of a Reward, whereas a Believer hath. That should make a Believer more couragious, because he is sure of a Reward: when a man goes to the Battle it is uncertain whether he shall out-live the Battle, and also it is uncertain whether he shall have the victory; and if either of these happen, an Atheist hath no reward, if he loose the day or loose his life: but a true Christian is assured of his Reward. He that doth what he doth, as service to God *we know our labour is not in vain in the Lord*; he must needs be the better spirited for his work.

2. A true Christian is a gainer by Death; it is not so with an Atheist, *To me to dye is gain*, Phil. 1. 21. Therefore saith Solomon, *the day of Death is better then the day of a mans Birth*, viz. to the Saints, because there is an end of all a mans sin and sorrow, and the beginning of his never-ending Joy. He that fighteth in the Faith of this, must needs out doe one that hath no such expectation: an Atheist reckoneth of nothing in the world to come, he can believe for no reward in the world to come; that thinketh there is no God; He cannot be so adventurous in looking Death in the face, as he that knows he shall be a Gainer by Death. It is Hope that animareth all our work. The heathen that had not true peace of Conscience, yet had some sence of the natural Conscience excusing, and doe expresse it in a strange manner. What is it such a man needs to fear? it is not all the violent storms he can be in or hazzard by them: not the cruelty of Tyrants, nor though the world should rush to either. It is but an Heathen speech, but expresseth a strange apprehension they had of the benefit of peace of natural Conscience: they knew not peace with God. A man that is whole and sound within, may better look Death in the Face, then any other, from any other Consideration. The Psalmist expresseth it in another manner, *Psal. 112. 7. He shall not be afraid of evil Tidings, his heart is fixed trusting in the Lord.*

2. To come to some *Directions*. *Part 1. 1. To such as represent Abraham, Rulers in the Commonwealth, both Civil and Military; God expecteth from you that you should act Abrahams part.* 1. I would speak a few words, of Encouragement to you.

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you. 2. By way of Direction. For *Encouragement*.

1. Through the goodness and favour of God, you have a people under you that have Spirit and Courage enough, that have a large share of that : a great blessing to this country, a mercy that we have all cause to bless God for : there hath rather been an excess of Courage, then defect or want of it, most of our losses have been occasioned meerly by it. You have men full of activity and Courage, forward enough, notwithstanding danger. You have a People bred up in this Country, that have the heart of Lions, *1 Chron. 12.8.* Or Lion-like men. *1 Chron. 11.22.* What is said of the Horse, one may by way of similitude apply to men. *He mocks at fear, he is not afraid, neither turns he back from the sword.* *Job. 39.22-23.* I speak this because I have seen and heard something my self of the Courage of Souldiers, that hath been better and more refreshing then the greatest Dainties or Feast could be : to see the hearts of men raised in danger, rather then cast down with it. The spirits of men to be raised and heightned in danger, if we had the Mines of *Mexico* and *Pern*, it would not be such a mercy and blessing to the Country as this is.

2. They can endure hardness, that is another thing by way of encouragement to Rulers, that is a great mercy. A tender, softly, effeminate People is a curse and misery, when God is pleased to frame a people to be such. And by the way, I might encourage Rulers, Governours and Parents to train & bring up their Children in such manner that they may endure *Hardness*. Tho' Isaac was a great Prince, as the king of the Philistines acknowledged him, yet when he sent away Jacob, he sent not so much as a Servant with him; he took of the stones, & made a pillow of them; it was a hard pillow, had no feathers in it; but when he had the hardest nights lodging, he had the best nights rest. *He saw a Vision of a Ladder reaching to heaven* : it was as comfortable a night as ever Jacob had. Isaac was a Prince, acknowledged by the King of the Philistines, yet he brings up Jacob in such a manner, that he should not complain of this hardness, to be sent out alone, to lye in the woods, & have nothing but a stone for his pillow, to have a piece of bread in his pocket, and water to drink, he did endure without murmuring and repining. It is probable his Father did not bring him up deliciously.

One leaving of *New-England*, did commend that to Parents. You doe not know what hardness your Children may be called to.

By way of Advice, two or three words.

1. Require of all the exercise of *Trainings*; or attendance upon them

them: That Rulers should look unto, that they may have Souldiers ready for any Expedition. There are good Laws, but there needs strictness in the execution of them.

2. Keep up martial Discipline: a Souldier is the worst of creatures that is not under Discipline, and such as are Commanders should look to that. You know the praise-worthy example of the Centurion, *I say to one goe, and he goeth, and to another come, and he cometh*, Mat. 8.9. Discipline is the life of the work. Captains are greatly to blame, that are softly men, and do not hold their authority in the field. That which would be no fault, or might be winked at at home, should not be suffered in the Field.

3. Encourage your Horse, those exercises also. Foreign Princes know they can easily over-master you in Foot, but know not how to over-master you in Horse. They that have had an aking tooth at this place, have been afraid of this; that have Foot-Souldiers enough at our backs, yet know not how to match us in Horse.

4. Look with a favourable aspect upon, and afford your presence as much as may be, at such Meetings as are the work of this day. Encourage *Artillery-Trainings*. It is a way and means to give encouragement to diligent and expert Men, by giving them titles answerable to their activity and skill. In Grammar-Schools, to be a Captain for a day, makes young Schollars strive at their Books. It is a way that affordeth opportunity to put honour and respect upon Men of activity, as their Dilligence, Valour and activity calls for it. The Law of nature teacheth, that the virtuous Skil of any doth call for honour. 2. It is a Nursery for Officers beyond our common Trainings, or a better means to accomplish those that are Officers; *Artillery Meetings* consisting in a great measure of such. It is also a proper means for trying the Skill of Souldiers beyond what is at other times.

2. A few words to inferiour Officers and Souldiers, to such as represent Abrahams Servants, labour to be good Souldiers, and to that end, Fellow Souldiers, I would commend a few things. 1. Something to you as Christian Souldiers. 2. Something to you as Souldiers Litteral, or men.

1. Something as Christian Souldiers, only these two words,

1. Get Armour of proof, *put on the whole Armour of God*, that is the way to make a good Souldier, to have his compleat Armour, Armour for his inward man; without there be a Guard to that, there will be a Failing: if the Conscience be wounded, or be not safe, if the *Breast-plate*

of *Righteousness* be not on, if men have guilty Consciences, they will find and feel the sad effects of it, when they come to be in danger, *Put on your spiritual Armour*, look to that *Breſt-plate of Righteousneſs*. I would commend the keeping of a good Conſcience : with that Breſt-plate a man may look Death in the Face. When the vitals are ſecured, a man that hath any Courage or Spirit, will not value a ſcratch in the arm or leg. If a man have a good Breſt-plate and large, ſufficient to defend his Vitals, it will make a man bold; he knows that ordinarily he is ſecured as for his life; and he that hath any ſpirit will venture his Limbs. Take care of your inward man therefore, as you would make good Souldiers. Look to your inward man, the Heart, that that be wel guarded and defended, that you have a good Breſt-plate for the defence of that. Abraham firſt taught Piety: Engage God with you, and that would make a very coward fight. For a man to have his Conſcience againſt him in the day of Battle, is a very ſad thing, it frighteth a man far more than the enemy. *God is departed from me, and answereth me no more, and the Philiftines are upon me*: That made the Philiftines as bad as ſo many Devils to him.

2. Be Temperate and endure hardneſs, do not live as if your great ſtudy were to pleaſe the fleſh; one that is given to appetite, will never credit the profeſſion of a Souldier nor himſelf.

2. A hint or two to you as Souldiers.

1. Be in ſubjection to Officers, to thoſe God ſets over you : to diſpute commands is unbecoming a Souldier, *I am a man under Authority, and ſay to one goe and he goes*, ſaith the Centurion, Luk. 7. 5.

2. Goe to, or attend upon Trainings as thoſe that do not reckon it a Task, but account it your Recreation, and Priviledge, as thoſe that have a mind to be expert in war. The Lord Jeſus when he calls out any, they ſhall not be bunglers, it will not be long ere the Lord Jeſus will call out Souldiers, thoſe that he will uſe ſhall be expert for War, and therefore let us accuſtome our ſelves to this work, that fatal blow at *Black-points* ſhould make men love *Training*; the unreadineſs they were in there, they were raw & undiſciplined: let us labour to be expert for War; to be like our General Jeſus Chriſt. *The Lord is a man of War*.

Laſtly, look to your Arms, that becomes a Souldier to keep them fixed; and to be expert in the uſe of them, 2 Sam. 1. 18. according to that of *David*, *be commanded to teach them the uſe of the Bow*.

F I N I S
